

A Plea for Fair Play

by *Pauline Johnson*

1A177
B2

A Plea for Fair Play

INTRODUCTORY REMARKS

MY attention has just been called to an address delivered to the students of the School of Mines and Metallurgy, at the School of Mines and Metallurgy of the University of Missouri, at Rolla, on June 8, 1909, by Calvin M. Woodward, Ph. D., LL. D., then Dean of the School of Engineering and Architecture of Washington University. This address, entitled "Education for Utility and Culture", has been issued as "The University of Missouri School of Mines and Metallurgy, Bulletin, June, 1909". Since, therefore, this address is published under the auspices and at the expense of the State University, it would appear that the statements of Prof. Woodward contained therein are endorsed by the University of Missouri.

The seven opening sentences of that address are as follows:

"The early Universities came into being as a part of the grand revival which prevailed in Italy, Germany, France, and England in the 14th and 15th centuries. They were the joint product of Protestantism and the art of printing. The former declared it the privilege of all to read the New Testament and the Fathers in the original Greek and Latin. The art of printing laid open to all the world all the treasures of ancient learning.

"Oxford and Cambridge came into notice about the year 1300, and for some four centuries they were the recipients of repeated gifts and benefactions from the rulers and the nobility of England. As the Universities grew the course of study slowly expanded. In the beginning they were largely Latin Grammar Schools for monks and priests."¹

¹ To the paragraphs criticised in the following pages, Professor Woodward's attention was courteously invited in November, 1909. It is to be regretted that as yet Professor Woodward has not seen fit to heed this invitation.

The statements contained in the above quotation are either incorrect or misleading. Manifestly the purpose of these statements is to give the confiding, listening student a sketch of alleged early University conditions and in doing so to credit Protestantism with the production of the “early Universities” and with the growth of learning. By plain inference, if not by direct statement, the student who heard this address and antecedently knew no better, attentive to this *ex cathedra* utterance, could not but be prejudiced against that established form of Christianity which existed before Protestantism and which exists today, and which is the religion of millions of citizens of the United States and of hundreds of thousands of citizens and tax-payers in the State of Missouri. I shall presently expose the inaccuracies (not to say absurdities) embraced in these opening sentences of Prof. Calvin M. Woodward’s lecture; but the questions which I first venture to suggest are these:

What right has the University of Missouri, supported as it is by the tax-payers of this State, in any of its branches, by the publication of an address containing such statements, to permit Catholicism to be attacked, at least indirectly, and Protestantism favored at the cost of Catholicism?

If the University of Missouri, or any of its branches, is to be utilized, by designing persons, for the purpose of supporting Protestantism as against Catholicism, the sooner the tax-payers of this State know it the better.¹ These are the first thoughts which I wish to suggest.

¹ See Constitution of Missouri, Article XI, Sec. 11.

Let it be clearly understood, my quarrel is not with Protestantism; I am neither opposing nor supporting it. Protestantism has rights, no doubt; so has Catholicism. Neither, as an institution, is entitled, under our Constitution, to the support of the State. Much less is it just or fair to bolster up one at the expense of the other by statements or suggestions which are not in accord with facts, but which are given currency by being published under the auspices of one of our leading State institutions of learning.

I take it that our State Constitution imposes absolute neutrality on the State and its institutions in matters religious; in such matters, so far as the State is concerned, except in the matter of religious corporations holding the title to property, it is "hands off"!¹ But since it is clear, in my opinion, that an injustice has been done (wittingly or unwittingly is immaterial here) and the law of neutrality in the premises infringed, I claim the privilege, as a citizen of Missouri, of defending that abused law and proclaiming the truth, in the interest of true liberty and religious freedom under the law—the price of which is eternal vigilance.

I have relatives and warm personal friends who are Protestants. I respect their sincere religious views and they, I am sure, respect mine. The questions here, as shall presently be seen, have nothing whatever to do with any form of religious belief; they relate to a rule of conduct affecting a state institution, and also to certain plain matters of fact.

I shall now proceed to show the errors involved in the sentences quoted above, which form the very open-

¹ See Constitution of Missouri, Article II, Secs. 5, 6, 7, 8.

ing remarks of Prof. Woodward's address—errors which, it would seem, are unpardonable in one who occupies a chair in a University,¹ is credited in this published address with the titles of Doctor of Philosophy and Doctor of Laws, and who professes, in this address, much learning concerning the history of Universities.

The Early Universities Came Into Being Long Before the Fourteenth Century

S. R. Maitland, D. D., F. R. S., F. S. A., some-time Librarian to the late Archbishop of Canterbury and Keeper of the MSS. at Lambeth, has published a book entitled "The Dark Ages". The copy which I have before me is the fifth edition, with an introduction by Mr. Frederick Stokes, M. A., and was published in 1890 by John Hodges, London. In this book, which shows much erudition and scholarship, Dr. Maitland says, at page 27:

"The period which I have more particularly in view is that extending from A. D. 800 to A. D. 1200; and to this period I wish the reader to apply any general statement or remark which I may offer respecting the dark or middle ages."

Dr. Maitland then proceeds to prove, to a demonstration, the ignorance which has generally prevailed and still largely prevails concerning that period of four hundred years, that is, A. D. 800 to A. D. 1200, commonly called "the Dark Ages". At page XV of the introduction to this work we find the following statement of Frederick Stokes, M. A.:

¹ After the manuscript of this article had been sent to the printer, the St. Louis papers announced that Prof. Woodward had resigned his above-named position with the Washington University.

“When the Dark Ages began, the Heptarchy was still standing; when they closed, the conquest of Ireland had begun. During the interval England had been welded into a single kingdom, and the main outlines of that Constitution, which has survived in its chief features down to our own days, had been formed. *The Universities of Oxford and Cambridge had been founded.* A code of laws was drawn up by Alfred the Great, and subsequently revised by Edward the Confessor—the last English king who obtained the honour of canonization. The Irish schools had a high reputation for learning and piety. These are only a few examples of the rapid and solid progress of Christendom during the Dark Ages. Others will be found recorded in Maitland’s work, although the author’s object may be said to be critical rather than constructive. Maitland was in truth one of those in whom the critical faculty existed in its highest perfection, and his ecclesiastical position enabled him to deal impartially with both sides of his subject.” (Italics mine.)

From the sentence which I italicized in the above quotation we find, on the authority of Mr. Stokes and Dr. Maitland, that Oxford and Cambridge had been founded in the “Dark Ages”, and consequently **before** the fourteenth century had begun.

Even so ordinary a hand-book as the *Encyclopedia Britannica*, 9th edition, vol. 18, page 99, would have informed Prof. Woodward that Oxford had “come into being” before the thirteenth century, and that:

“In the 13th and 14th centuries, as the University grew, an increasing number of students gathered in Oxford, filling the numerous halls and swelling the size, if not the wealth, of the place.”

Prof. Woodward would hardly deny that even a University can only grow **after** it has “come into being”,

so that it must have been *in esse* before it grew; and the Encyclopedia Britannica refers to its growth in the thirteenth century.

In the History of the Holy Eucharist in Great Britain, by Bridgett, edited by Herbert Thurston and published by Burns & Oates, London, 1908, p. 242, in respect to the Universities of Oxford and Cambridge, the author states:

“Both Universities have contended for a fabulous antiquity, and though schools existed and were much frequented both at Oxford and Cambridge in the eleventh and twelfth centuries, yet no royal charter or letter is known earlier than the reign of Henry III.”

Hence the date of the royal charter or letter referred to is somewhere in the neighborhood of A. D. 1217.

In a footnote at page 242 the same author says:

“Matthew Paris, writing in the year 1209, says: ‘Three thousand clerics, including masters and scholars, retired from Oxford, so that not one remained of the whole university. **Some went to Cambridge**, some to Reading. Oxford was left empty.’ (Historia, p. 228, ed. Wats).”

So that, according to Matthew Paris, who wrote the above in the year 1209, Cambridge was in existence then.

Newman refers to the fact that in the last years of Henry III, which would be early in the thirteenth century, there were many students at Oxford (Newman, Historical Sketches, vol. 3, p. 329).

Laringay in Barnard’s American Journal of Education, vol. 22, p. 324, assigns the following dates for the foundations of Oxford and Cambridge:

(a) Oxford, 1130; (b) Cambridge, 1257.

Hogan, Abbe, J. F., in the Dublin Review, volume for 1894:

(a) Oxford was founded “some time in the eleventh century” (page 290);

(b) Cambridge founded in 1318.

Milburn, J. M., in the Dublin Review, volume for 1899; quoting from Father Denifle’s “Die Universitaeten des Mittelalters”, says:

“Indeed Father Denifle treats them (Oxford and Cambridge) as belonging to different groups of Universities, placing Oxford among the ‘prominent Universities which were not founded but grew’, whilst Cambridge is perhaps somewhat arbitrarily regarded as largely due to a Bull of Pope John XXII” (p. 315).

“The schools of Oxford date from about 1167” (p. 318).

Milburn, in the London Quarterly Review, volume for 1896, takes the view that Cambridge may date her origin from 1209 when the exodus from Oxford took place. The subsequent Bull of Pope John XXII, in 1318, merely confirmed the University in certain academic practices already assumed (p. 464).

Rashdall, H., Universities of Europe in the Middle Ages, Vol. II, Part II:

(a) Oxford founded in 1167 (p. 332); (b) Cambridge founded in 1209 (p. 349). “The first appearance of the Cambridge schools on the page of genuine history is in connection with the great dispersion in 1209” (p. 545).

The above are rather respectable authorities.

To revert to the Encyclopedia Britannica, with respect to Oxford and Cambridge and other “early Uni-

versities”, the Encyclopedia Britannica, 9th edition, Vol. 23, p. 838, shows that in 1231 and 1233 Royal and Papal letters afford satisfactory proof that by that time the University of Cambridge was already an organized body with a Chancellor at its head. Oxford, the same authority, states, at page 837 of Vol. 23, “Came into being” as early as 1133, and in 1257 deputies from Oxford, when preferring their appeal to the King, spoke of the University as “*schola secunda ecclesiae*, or second only to Paris”; and affirmed that its numbers then were some three thousand. The same authority, Vol. 23, p. 836, states that the University of Naples was founded by Emperor Frederick II in the year 1225, as a school of Theology, Jurisprudence, the Arts and Medicine. The same authority, Vol. 23, pp. 834, 835, shows that the University of Paris “came into being” in the twelfth century, between the years 1150 and 1170, and “became the model not only of the Universities of France north of the Loire, but also for the great majority of those of Central Europe, as well as for Oxford and Cambridge”. The same authority, Vol. 23, p. 833, shows that the University of Bologna “came into being” in the twelfth century, and that “we learn from Odofred that in the time of the eminent jurist Azo, who lectured at Bologna about 1200, the number of students there amounted to some ten thousand”. The same authority, *l. c.*, states that in 1253 Pope Innocent IV accorded his sanction to the new statutes of the University of Bologna.

Therefore, we find, on the best authority, that the University of Paris “came into being” in the twelfth century; the University of Bologna in the twelfth century; the University of Naples in the first quarter of the thirteenth century; the University of Oxford in

the twelfth century; and the University of Cambridge in the very early part of the thirteenth century, and, according to Matthew Paris, at least as early as 1209.

These authorities also establish the fact that all of the “early Universities” herein named, except, possibly, Cambridge, had attained the highest renown long before the beginning of the fourteenth century.

Therefore, it is historically not a fact that “the early Universities came into being as a part of the grand revival which prevailed in Italy, Germany, France and England in the 14th and 15th centuries”. On the contrary, a revival in literature, the arts and sciences followed as a consequence of the existence of those great seats of learning in Europe. All of this is admirably pointed out in Dr. Maitland’s book, “The Dark Ages”, and also briefly by the following paragraph of Mr. Stokes’ introduction to that book, which paragraph immediately precedes the quotation heretofore made:

“At the beginning of the ninth century the foundations of modern Europe had been laid. Three centuries earlier the Western Empire had perished before the incursions of the barbarians, and during the interval between the fall of the older Western Empire and its restoration under Charlemagne, the history of Europe had been an almost unbroken record of war, destruction, and ravage. The marvel is not that Christianity should have been wanting in enlightenment, but that the Christian Church survived those terrible centuries when Europe was thrown into the crucible. In the ninth century, however, the storm of anarchy and ravage had begun to abate. The genius of Charlemagne had united under a single sceptre the whole Western part of Continental Europe, including what is now France, Germany, Northern Italy, and the Western part of Austria. England, heretofore split up into several small kingdoms, founded by the Angles and Saxons, and for the most part en-

gaged in constant warfare, was united by Egbert in a single kingdom. Here, as on the Continent, the ages preceding the date which Maitland takes as the beginning of the Dark Ages—A. D. 800—had been times of invasion, slaughter and conquest. There can be no doubt that the condition of England at the end of the eighth century was far inferior in wealth and civilization to the state in which it had been left at the withdrawal of the Roman eagles. Almost every vestige of civilization had perished under the attacks of the Teutonic invaders. The work of founding a polity and a civilization had to be recommenced, and this is one of the salient facts to be borne in mind in judging of the Dark Ages. The men of those ages had to recreate the political and social world. They had to rebuild almost from the foundation. Not quite; for Christianity, the basis of European civilization, had not only survived the storms of the age of invasion, but had to a large extent converted the barbarians themselves. In Spain, indeed, the Moors were master from Gibraltar to the Pyrenees, but, throughout the rest of Western Europe, Christianity was dominant.”

The Early Universities Were Not “The Joint Product of Protestantism and the Art of Printing”; Neither Were They the Product of Protestantism or the Art of Printing

The next sentence of the first paragraph of Prof. Woodward’s lecture is: “They” (the early Universities) “were the joint product of Protestantism and the art of printing.”

Since the “early Universities”, as we have seen and as true history attests, “came into being” before the fourteenth century, and as Protestantism, as true history also attests, did not come “into being” until the sixteenth century, it is impossible to see how “the early Universities” were in any way the product of Protestantism.

It is also difficult to see, in the light of the plain facts of history, how “the early Universities”, which “came into being” before the thirteenth century, were in any way the product of “the art of printing”, even if we grant the impossible proposition that the printing press, potent as it may be for good or evil, could produce a University.

The three men who co-operated in inventing and developing the art of printing were John Gutenberg of Mainz, the actual inventor, Faust, his financial supporter, and the copyist, Schoeffer, the latter being Gutenberg’s talented assistant. The invention and development of the art of printing fell in the period between A. D. 1450 and A. D. 1456. Anyone who knows anything about the history of the art of printing knows that the above is true; at all events, it is a fact. Therefore, we leave it to Prof. Woodward to explain, how, in the light of the fact that “the early Universities came into being” **before** the thirteenth century, it is possible that the art of printing, which did not exist until the middle of the fifteenth century, even with the aid of Protestantism (which did not exist until the sixteenth century) could produce “the early Universities” which had existed before the thirteenth century. I submit that it would be almost impossible to find elsewhere so many inaccurate statements and such unwarranted conclusions within the compass of two such short sentences as those which form the very beginning of Prof. Woodward’s address, and which we here repeat:

“The early Universities came into being as a part of the grand revival which prevailed in Italy, Germany, France and England in the 14th and 15th centuries. They were the joint product of Protestantism and the art of printing.”

Prof. Woodward's statements just quoted, in their remarkable inaccuracy, remind us of a certain definition of a crab which is reported to have been given thus: "A red fish that walks backward." Of this definition the polite French scientist said, that it was accurate in all respects, except the following: (a) A crab was not red until boiled; (b) it was not a fish; (c) it did not walk backward.

Most, if not all, of the great and "early Universities" of Europe were founded by the Popes or by Catholic sovereigns, or from those sources received their charters or confirmations. All, moreover, were fostered and encouraged by the Popes. History proves this to be a fact. The article in the Encyclopedia Britannica, "Universities", vol. 23, 9th edition, as far as it goes, confirms this very clearly.

As to the "early Universities" in England (Oxford and Cambridge) we would refer not only to the last-named article in Encyclopedia Britannica, but also to the following:

Hogan, Abbe, J. F., in the Dublin Review for 1894:

(a) Oxford was not founded by the Pope, but soon came under his approbation (p. 279).

(b) "The first authentic mention of Cambridge dates from 1209. But the University could scarcely be said to be definitely constituted until Edward II wrote in 1318 to Pope John XXII asking him as a special favor to confirm and perpetuate the establishment, which the Pontiff immediately did" (p. 315), (though, as shown *ante*, it "came into being" a century before).

Milburn, in the Dublin Review for 1899:

"Whatever the theory accepted as the adequate explanation of the development of the Oxford

schools into a University, there can scarcely be any question that these schools were in some way or other connected with the Church.” (p. 331).

Rashdall, in *Universities of Europe in the Middle Ages*, vol. II, part II:

(a) “A Legatine Ordinance of 1214—is the first document in the nature of a charter of privileges which the University of Oxford can boast.” (p. 349).

(b) Oxford was confirmed in its privileges by Innocent IV in 1254. (p. 367).

(c) Cambridge was confirmed in its privileges as a University by John XXII in 1318. (p. 647), (though, as shown *ante*, it “came into being” a century before).

The New Testament in Common and General Use Long Before the So-Called Reformation

The next and third sentence of Prof. Woodward’s opening address is as follows:

“The former” (Protestantism) “declared it the privilege of all to read the New Testament and the Fathers in the original Greek and Latin.”

I presume this is Prof. Woodward’s way of asserting the thread-bare charge, absolutely disproved by history, that the “open Bible”, or freedom to read the Bible, is due to Protestantism.

While it is true now, and has ever been true, that the Catholic Church has forbidden its members to read inaccurate translations of the Bible, nevertheless it is a fact that in the 15th century, and therefore long before the so-called Reformation, English translations of the Bible had been printed and were in very com-

mon and general use among people who could read, as well as numerous translations of the Bible in the vulgar tongue in Italy and Germany. It was also the privilege of all who could read Latin and Greek, before the Reformation, “**to read the New Testament and the Fathers in the original Greek and Latin**”. There has never been any general law of the Catholic Church prohibiting the examination or reading of the Holy Scriptures or the works of the Fathers in Latin, Greek or the vernacular. What the Church does forbid and has always forbidden is the reading of corrupted and inaccurate translations.

Sir Thomas More, writing in 1530 (see English Works, ed. 1557, pp. 233 and 234), says:

“I myself have seen and can show you Bibles, fair and old, written in English which have been known and seen by the Bishop of the Diocese and left in the hands of laymen and women, whom he knew to be good and Catholic people, who used the books with devotion and soberness.”

See Gasquet’s The Eve of the Reformation, chapter VIII, p. 239, G. P. Putnam’s Sons, New York.

Another example of the open way in which the reading of the Bible was advocated in the fifteenth century, and therefore long before the so-called Reformation, is given in the last-named work of Gasquet, page 275, taken from page 345 of Caxton’s translation of the Vitae Patrum, published by Wynkyn de Ward, in 1495. This contains an exhortation to all his readers to study the Holy Scriptures, the exhortation being in these words:

“To read them is in part to the felicity eternal, for in them a man may see what he ought to do in conversation * * * oft to read purgeth the soul from sin, it engendereth dread of God,

and it keeps the soul from eternal damnation. As food nourisheth the body, in likewise as touching the soul we be nourished by the lecture and reading of Scripture. * * * Be diligent and busy to read the Scriptures, for in reading them the natural wit and understanding are augmented insomuch that men find that which ought to be left (undone) and take that whereof may ensue profit infinite.”

As for English people clamoring for the English version of the Bible, or that to permit them to read the Bible in Greek or Latin, or in the vernacular, was a privilege of which they had been deprived before the Reformation, all such charges or insinuations are contrary to the facts of history. When Henry VIII broke with the Catholic Church, the people, far from clamoring for the new version of the New Testament, had to be forced by numerous Royal proclamations and penal enactments to purchase copies thereof. See General History of the Christian Era by Guggenberger, 3rd ed., Herder, St. Louis, vol. 2, pp. 135 and 136, and a long list of authorities found in the note at page 136.

As Baudrillart¹ shows in his work entitled “The Catholic Church, the Renaissance and Protestantism” (Benziger Bros., New York, 1908), page 268, the Bible was republished in Germany more than one hundred times between A. D. 1452 and A. D. 1500; in ninety-eight Latin and sixteen German editions. This proves that it was translated and read in the vulgar tongue long before Luther and the Reformation.

¹ Baudrillart is the well known historian to whom the French Academy has twice decreed the highest of its rewards, the *grand prix Gobert*.

The same author, referring to Doellinger (Doellinger, vol. 1, p. 461, sqq.), says, at page 271:

“One of the results of Luther’s translation of the Bible was the decrease of such studies, because preachers felt obliged to use his version. During the whole of the Reformation not a single, complete edition of the original text of the Bible appeared in any part of Germany. The first Hebrew Bible was published in Protestant Germany in 1586 by the efforts of the Elector Augustus of Saxony.

“As to the Greek New Testament, not counting the Bale editions (the first of these was by Erasmus in 1516), there was not a single edition in Protestant Germany until that of Leipzig in 1542, and this was twenty-eight years later than the Catholic edition of the New Testament published at Alcala in 1514. After which nothing more appeared until 1563.”

Prof. Woodward not only states that Protestantism made it the privilege of all to read the New Testament in the original Greek and Latin, but also declared it the privilege of all to read “the Fathers in the original Greek and Latin”.

As to the Fathers, Luther tells us that he had no esteem for them, and that he cared not a jot for them (Sermons, Walch, ed. vol. XII, 45, quoted by Doellinger, vol. 1, p. 460.¹ Baudrillart, in his work above mentioned, states (p. 273) that under the Reformers the study of the Fathers was excluded from the programmes followed by candidates for the ministry. Baudrillart (p. 269), on the authority of Doellinger (Cf. Doellinger, “La Reforme”, vol. 1, p. 314) also says that instead of encouraging freedom of thought and publication, Luther admitted it for his own pur-

¹ The Catholic Church, etc., Baudrillart, 273.

poses only; for in 1529 he asked the Duke of Mecklenberg to forbid the impression of the New Testament translated by Emser. As for Melanthon, Baudrillart, 269, quotes thus from *Corpus Reformatorum*, vol. IV, p. 549, and *Epist. Melanchthonis*, Peucer ed., p. 535:

“Magistrates must everywhere establish inspectors and censors, who are charged to watch libraries and printing houses, and it must be forbidden to publish any book without first obtaining the censor’s permission.”

As to sciences, literature and the Universities, Luther was bitterly opposed to all of them. “Everywhere Lutheranism is paramount”, Erasmus wrote to Pirkheimer in 1538, “literature is dead.” And Melanthon, echoing these sentiments, said: “In all Germany all the schools are disappearing. Woe to the world!” (See Baudrillart, *The Catholic Church*, etc., p. 270, Benziger, New York, 1908.)

To quote Baudrillart again, from his work above mentioned, (pp. 271-2-3):

“Even the study of Latin was seriously hindered by the Lutheran Reformation. One can, however, hardly be surprised at this, for Latin was no longer necessary for the pastor’s ministry, besides which in the early days of pastors a tacitly understood fiat went forth to bring classical studies into contempt as much as possible.

“‘We are sorry to learn,’ wrote the Margrave of Brandenburg in 1528, ‘that there is no longer the same desire to follow the schools, and we fear that the cause of this is largely due to the preachers who have thought to act well by decrying knowledge and by leading the young to take up manual professions under the pretext that there was no longer need of Latin in the Church. In consequence of this we order pastors to use hence-

forth all their influence to gradually bring back a greater love of study.''" (Doellinger, vol. I, p. 401.)

“Nothing is more true than the reproach made to the pastors. At Wittenberg two zealous pastors, Georges Mohr and Gabriel Didymus, declared in the pulpit ‘that the study of sciences was not only useless, but even pernicious, and that one could not do better than destroy colleges and schools.’ (Doellinger, p. 400.)

“After all this was but the echo of Luther’s invectives when he compared ‘the four Faculties to the four soldiers who, so tradition says, crucified our Lord.’ (Doellinger, p. 450.)

“And elsewhere he wrote: ‘The god Moloch, to which the Jews used to sacrifice their children, is represented nowadays by the Universities. * * * Here famous people, doctors, and masters are manufactured in such a way that one cannot direct souls or preach without having either taken a degree or at least passed through the schools; the jackass first adorns himself with a doctor’s hood and then only does he harness himself to the shafts of business. * * * The least evil that could happen to these unfortunate youths is to be led to commit every excess against nature, the most shameful debauchery. But what is most to be deplored is that they are versed in that impious and pagan knowledge which tends to miserably corrupt the purest souls and the wisest intelligences.’ (Contre l’abus des messes, ed. Walch, vol. XIX. 1430).

“And again: ‘The High Schools deserve to be utterly destroyed; never since the world has been created have there existed more diabolical institutions.’'" (Sermons, Walch ed., vol. XII, 45, quoted by Doellinger, vol. I, p. 449.)

So much for the proposition asserted by Prof. Woodward that Protestantism “declared it the privilege of all to read the New Testament and the Fathers in the original Greek and Latin”.

As Dr. Maitland (a Protestant) points out in his book entitled "The Dark Ages", as other Protestant and Catholic scholars have shown, and as history attests, that we have preserved to this day the New Testament, in any form, is due entirely to the labor of the early Fathers and to the subsequent labors of the Catholic Church and to the monasteries of Europe, in preserving and transcribing the manuscripts and translating them. A large part of the work done in the monasteries, which existed in Europe in the 14th and 15th centuries and for centuries before, consisted in copying, often in the form of the most beautifully illuminated editions, the New as well as the Old Testament and the works of the Fathers. It is to their scholarship, zeal, and arduous work not only that the New and the Old Testaments have been preserved, as well as the writings of the Fathers, but that what is known as "profane" literature (the classic writings of the Greeks and Romans, and ancient histories) was preserved, so that when the art of printing came into being all of this valuable literature was at hand, ready to be reproduced by the printing press.

It is true that the Catholic Church always warned its members against reading inaccurate versions of the New Testament, and also told its members that in reading the New Testament, as many of the passages therein are not clear to the layman even today, Catholics should turn to the Church for the interpretation of these passages, in the same sense, although not to such an important degree, as we turn to the decisions of the Supreme Court of the United States for the interpretation of the provisions of our Constitution. It is a well-known fact, referred to by Sir Thomas More and others and by many writers of the present age,

both Catholic and Protestant, that before the so-called Reformation many editions of the New Testament and not a few editions of the Fathers had appeared in the vernacular.

The next sentence in Prof. Woodward's address is the following: “**The art of printing laid open to all the world all the treasures of ancient learning.**” I am not sure that all the treasures of ancient learning were known at the time that the art of printing was first introduced; I am reasonably certain that history attests that, due to the overrunning of Europe by the barbarians and owing to the wars, the sacking of monasteries and other places where valuable records of the treasures of ancient learning had been preserved, a great deal of value in the way of treasures of ancient learning was irreparably lost. Indeed, Dr. Maitland, in his book “*The Dark Ages*”, at pages 264 and 319, and in many other places in this valuable work, gives specific instances and quotes from authorities to show how, in the ruthless sacking and destruction of the monasteries and other valuable archives in the 16th century, by Calvinists and also by the so-called Reformers under Henry VIII, many of the most valuable manuscripts were destroyed, to the irreparable loss of literature, and that thus much of “*the treasures of ancient learning*” was forever lost.

It is true that the art of printing, in the sense that it gave an opportunity for a comparatively cheap reproduction of manuscripts, preserved in the “*early Universities*” and monasteries, did lay open to the world, more generally, such of the treasures of ancient learning as had before been preserved in the monasteries and early Universities and by the Popes. Immediately after the art of printing was discovered, print-

ing presses were set up in Rome and in many of the monasteries and elsewhere, for the purpose of printing the valuable manuscripts which had thus been preserved by the “early Universities” and by the Roman Catholic Church through its monasteries and archives. What a debt, then, does not the world owe to the Catholic Church and to the monasteries and “early Universities” and other Catholic institutions of learning, which had preserved the manuscripts so that the printing press could be usefully employed in reproducing the contents of these valuable records!

Charles F. Lummis in his “The Awakening of a Nation”, showing what Spain did for civilization on this Continent, says, at page 50:

“Within revolver shot are the cradles of printing, education, art and organized charity in the New World; for all these things came a century and a half to two centuries and a half earlier in Mexico than in the United States. Bishop Zumarrago set up here, in 1556, the first printing press in the Western Hemisphere; one did not reach the English colonies till 1638. In 1584 this same pioneer press printed the first music in America. The first New World attempt at a newspaper was the **Mercurio Volante** (Flying Mercury), Mexico, 1693—about a dozen years ahead of our colonies.”

The next sentence of Prof. Woodward’s address is as follows: “**Oxford and Cambridge came into notice about the year 1300, and for some four centuries they were the recipients of repeated gifts and benefactions from the rulers and the nobility of England.**”

We have already shown that Oxford and Cambridge existed and had come “into notice” long before the year 1300. History attests that both Oxford and Cambridge were very much injured by the work of Henry

VIII and had a tremendous falling off in the number of the students immediately after the so-called Reformation. As for Oxford and Cambridge having been “**for some four centuries * * * the recipients of repeated gifts and benefactions from the rulers and the nobility of England**”, it cannot be denied that both of these Universities, in their origin, in their subsequent endowments and in their professors, were greatly indebted to the Roman Catholic Church.

It is a well-known fact that after the so-called Reformation in England, Oxford and Cambridge had a great falling off, and that the progress of sound learning, which had been represented by such men as Warham, Sir Thomas More, Colet, and their friends (of whom Erasmus¹ was one) was arrested. For the state of affairs in Elizabeth’s reign see W. Harrison’s History of England, written in 1577, edition of New Shakespeare Society, p. 77, etc. In a book entitled “History and Antiquity of University of Oxford”, edited by Gutch, ii, page 67, Anthony Wood writes that, so far as Oxford is concerned, “**most of the halls and hostels were left empty. Arts declined and ignorance began to take its place.**” In “History of the University of Cambridge”, Fuller, it is shown that in 1545 at Cambridge the scholars petitioned Henry VIII for privileges, as they feared the destruction of the monasteries would altogether annihilate learning. And Blunt, in his work “The Reformation”, page 387, looking back from the days of Edward VI to the time before

¹ Listen to Erasmus: “Does not Luther call the philosophy of Aristotle diabolical! Has he not written that knowledge, either practical or theoretical, is damned? That all knowledge is but sin and error? * * * How could such principles produce anything else but contempt for study?” *Erasmus, Epist. ad fratres Germaniae inferioris*. Cologne, 1561. Quoted by Doellinger, p. 444. See Baudrillart, *The Catholic Church, etc.*, p. 276.

the so-called Reformation, quotes Bishop Latimer as exclaiming:

“In those days” (before the Reformation) “what did they when they helped the scholars? Marry! they maintained and gave them livings that were very papists and professed the Pope’s doctrine; and now that God’s word is brought to light, and many earnestly study and labour to set it forth, now almost no man helpeth to maintain them.”

“Truly,” he said, in another sermon, “it is a pitiful thing to see schools so neglected; every true Christian ought to lament the same * * * to consider what hath been plucked from abbeys, colleges and chantries, it is marvel no more to be bestowed upon this holy office of salvation. It may well be said by us that the Lord complaineth by his prophet * * * ‘My house ye have deserted, and ye run every one to his own house.’ * * * Schools are not maintained; scholars have not exhibitions. * * * It would pity a man’s heart to hear that, that I hear of the state of Cambridge; what it is in Oxford I cannot tell. * * * I think there be at this day (A. D. 1550) ten thousand students less than were within these twenty years, and fewer preachers.”

The above authorities and a quotation are taken from the work entitled “Henry the Eighth and the English Monasteries”, by F. A. Gasquet (Nimmo, London), pp. 472, 473.

Nature and Scope of “The Early Universities”

The next and last two sentences of the seven opening sentences of Prof. Woodward’s address are as follows:

“As the Universities grew the course of study slowly expanded. In the beginning they were largely Latin Grammar Schools for monks and priests.”

I presume it is probably true that “the early Universities”, like modern Universities in that respect, grew after they were first established, and possibly the course of study slowly expanded; it would only be in the natural order that such a course should take place, even in a University. But the first sentence in the above statement of Prof. Woodward’s address must be taken in connection with the sentence which immediately follows.

If in the next sentence the Professor means to say that either Oxford or Cambridge, or both, or the “early Universities” of Europe, were largely or merely Latin Grammar Schools for monks and priests he is very much mistaken. I think the authorities which I have already cited show that this was not and could not be the case. To state or to intimate that those Universities were merely (or even “largely”) Latin Grammar Schools for anyone, is to state a manifest absurdity. Certainly, in the early ages of those Universities many who attended the Universities were monks, and many of them were students who subsequently became priests; but those Universities were largely for poor scholars, so that at the time of the so-called Reformation and for centuries before that time Oxford and Cambridge, as well as many of the other early Universities of Europe, were attended by thousands of scholars—a great number of them poor men who got their education for nothing.

Dr. Thomas Davidson, who is also the author of “Aristotle and Ancient Educational Ideas,” in his work entitled “History of Education”, quoted from in “The Thirteenth, Greatest of Centuries”, by Walsh, second ed., p. 64, says, speaking of the mediæval Universities:

“The number of students reported as having attended some of the Universities in those early days almost passes belief; *e. g.*, Oxford is said to have had thirty thousand about the year 1300, and half that number even as early as 1224. The numbers attending the University of Paris were still greater. These numbers become less surprising when we remember with what poor accommodations—a bare room and an armful of straw—the students of those days were content, and what numbers of them even a single teacher like Abelard could, long before, draw into lonely retreats. That in the Twelfth and following centuries there was no lack of enthusiasm for study, notwithstanding the troubled conditions of the times, is very clear. The instruction given at the universities, moreover, reacted upon the lower schools, raising their standard and supplying them with competent teachers. Thus, in the Thirteenth and Fourteenth centuries, education rose in many European states to a height which it had not attained since the days of Seneca and Quintilian.”

I believe I have now demonstrated, by unquestionable authority—largely the authority of distinguished Protestant writers—the inaccuracies (not to say absurdities) contained in the seven opening sentences of Prof. Woodward’s address before the students of the School of Mines and Metallurgy of the University of Missouri.

Not only are the statements quoted herein from Prof. Woodward’s address, in the particulars pointed out, incorrect, but no one can read those sentences without seeing that the purpose of the statements was to lead the unsophisticated students listening to the lecture to believe that we are indebted to Protestantism not only for the existence of “the early Universities”, but for nearly all the learning of the day. This

is the attitude of mind of Prof. Calvin M. Woodward. The Professor, when he delivered that address, was Dean of the School of Engineering and Architecture of Washington University, of St. Louis, Missouri, and his lecture containing these statements is published, and in this sense endorsed, by the University of Missouri.

In the seven opening sentences of Prof. Woodward's address, as well as in the matter which immediately follows those sentences, the learned Professor has undertaken to minimize the importance of "the early Universities", with the evident purpose of endeavoring to show that, as those Universities were constituted before the sixteenth century, they were of little consequence; he also, evidently, confuses the curriculum of primary or grammar schools or colleges with that of the Universities themselves. No scholar, we apprehend, will deny that John Henry Newman (Cardinal Newman) is a reasonably good authority on the history of Oxford and of the "early Universities"; besides, in writing on these subjects, Cardinal Newman refers to well-known authorities, such for instance as Huber. In his Historical Sketches, vol. 3 (I here refer to the edition of 1899, published by Longmans, Green & Co., London), Cardinal Newman devotes chapters XVIII and XIX to Oxford. All of the matter contained in those chapters contradicts, in almost every particular, the gratuitous statements of Prof. Woodward as to Oxford or other "early Universities". At page 223 of this volume, Newman states:

"As in the twelfth and thirteenth centuries French, German and Italian students had flocked to the University of Oxford and made its name famous in distant lands, so in the fifteenth, *all ranks and classes of the nation furnished it with pupils*". * * * (Italics mine.)

Then, in the same book, Newman devotes chapter XIII to the subject “Schools of Charlemagne”, under which heading he refers to the famous schools of Paris and to the famous University of that name—all founded and established long before the fourteenth century.

Anent Prof. Woodward’s statement that the “**early Universities were largely Grammar Schools for monks and priests**”, Cardinal Newman says, at pages 160 and 161 of the book referred to above:

“I conclude by enumerating the characteristic distinctions, laid down by Bulaeus, between the **public or grammar schools** founded by Charlemagne, and the Universities into which eventually some of them grew, or, as he would say, which Charlemagne also founded.

First, he says, they differ from each other *ratione disciplinae*. The *Scholae Minores*” (the Grammar schools) “only taught the Trivium (viz, Grammar, Logic, Rhetoric) and the Quadrivium (viz, Geometry, Astronomy, Arithmetic and Music)—the seven liberal Arts; whereas the *Scholae Majores*” (the Universities) “added Medicine, Law, Theology.”

On the following page (162) of the same book, the learned and scholarly Newman, himself an Oxford man and one of its greatest Alumni, speaking of another difference between the “**early Universities**” and the Grammar schools, says:

“The third difference between the greater and lesser schools lies, *ratione fundatorum*. Popes, Emperors and Kings are founders of Universities; lesser authorities in Church and State are the founders of the Colleges and Schools.”

As to the Study of Civil Law in the “Early Universities”

Civil Law was taught in the “early Universities”, on the Continent of Europe and in England, and we are greatly indebted to them for its development. The great Bracton, whose name appears as Judge of the Aula Regis on the Fine Rolls in A. D. 1249, was a student at Oxford, where he took the degree of Doctor of Laws. He wrote a most comprehensive and systematic work on the Laws of England in five volumes, entitled *de Legibus et Consuetudinibus Angliae*, which is modelled after the Institutes of Justinian. Blackstone, in Book 1, *72, speaking of authors “to whom great respect is paid by students of the Common law”, refers specifically to Bracton and to Bracton’s famous work, “The Laws and Customs of England.” Prof. Paul Vinogradoff (The Athenaeum, July 19, 1884), writing of this great and epoch-making literary work of Bracton, says that it is a treatise which “testifies to the influence of Roman jurisprudence and of its medieval exponents, but at the same time remains a statement of genuine English law, a statement so detailed and accurate that there is nothing to match it in the whole legal literature of the Middle Ages”.

Bracton, like nearly all of the judges of his time, was an ecclesiastic; he was Chancellor of Exeter Cathedral from 1264 until his death in 1268, although, as the King’s Clerk, engaged in the King’s business, he could seldom have kept residence at Exeter.

Another great writer on the English law is Littleton. He made himself almost immortal by his work on **Tenures**; he died August 23, 1481, and his tomb is in Worcester Cathedral. He was a Catholic, and his work

was done and his death occurred long before the Reformation. His name occurs in the Paston letters of 1445 as that of a well-known counsel. After enjoying many honors in his profession of law, in 1466 he was made Judge of the Common Pleas. Of Littleton's work on **Tenures**, Sir Edward Coke (the author of *Coke upon Littleton*) wrote, it is “**the most perfect and absolute work that was ever written in any human language**”. Littleton had obtained a name and fame at the Bar at least five years before the printing press was invented and long before it was known in England. The *Encyclopedia Britannica*, 9th edition, Vol. XIV, p. 705, states that there are three early MSS. of Littleton's work on **Tenures** in the University Library at Cambridge, and that one of these formerly contained a note on its first page to the effect that it was bought in St. Paul's Churchyard on July 20, 1480, showing that it was in circulation before that time. The same authority, at the same page, states:

“The earliest printed edition seems to be that by John Letton and William de Machlinia, two printers who probably came from the Continent and carried on their business in partnership, as their note to the edition of Littleton states, *in civitate Londoniarum, juxta ecclesiam omnium Sanctorum.*”

While one of the names would indicate that one of the printers in question was not an Englishman, and while it is, perhaps, a fair inference that Letton and de Machlinia were partners since their names are coupled together, the Latin which the writer in the *Encyclopedia* quotes merely states, in effect, that the shop was located, or the work of printing the book done, in the City of London, next to, or hard by, “the

Church of All Saints.” Which shows again how close (even physically) to such good works the Catholic Church was in pre-Reformation times. Therefore, the printers did what was a very common and natural thing to do in those days, *i. e.*, stated in their note to this most valuable work, not only that it was printed in the City of London but next to the Church of All Saints.

The Hon. M. F. Morris, in his “History of the Development of the Law” (ed. John Byrne & Co., Washington, 1909), shows how three noted codes of Maritime Law were formulated in Europe during the three centuries between A. D. 1000 and A. D. 1300, and that the oldest of these codes, the *Consolato del Mare*, was promulgated before A. D. 1096. It was a compilation of comprehensive rules for all maritime subjects, marked by the most liberal and equitable spirit (229). Judge Morris also shows (237) how it was reserved for the “**Church of the Middle Ages** to deal with the nations as nations, and to procure them to deal with each other as members of the common family of states, upon the principles of equity and justice, and in accordance with the tenets of Christianity”.

The same author, after referring to Feudalism and the conditions in Europe after the invasions of the barbarians, and to the subsequent formative period, shows (238) how the “**Church ever sought to superinduce a kindlier feeling, to induce the nations to refrain from border warfare, and to submit their controversies to arbitration; and many a controversy between nations in the Middle Ages was submitted to the Roman Pontiff as arbitrator**”.

And the same author states (239-240):

“Grotius, Puffendorff and Vattal, the great writers upon International Law, merely took up the theories of the Roman Pontiffs and elaborated them into regular treatises on the subject. Papal rescripts and Papal action had already done the work which these writers sought to expound. However much its sources may be ignored by those who have written upon the subject, the fact is patent that modern International Law is the result of Christianity and Papal influence throughout the Middle Ages, and that without these influences the evil genius Feudalism would have made it impossible.”

And the author adds (240):

“The renaissance of literature” (due to the culture which sprang from the Universities of the Middle Ages) “and the discovery of America sealed the doom of Feudalism; although to a certain extent, in the bitterness of strife engendered by the Lutheran Reformation, it received a new lease of life and was enabled for a time to throttle the growing spirit of liberty. In the two hundred and fifty years, from the outbreak of the Reformation to our American Declaration of Independence, it struggled fiercely to retain its existence and its supremacy; but the struggle was in vain.”

Dr. Walsh, in “The Thirteenth, Greatest of Centuries”, showing what the Popes and the “early Universities” did in the matter of perfecting and developing the law, at pages 370 and 371, says:

“How much the great Popes of the century” (the thirteenth) “accomplished for the foundation and development of law, can only be appreciated by those who realize the extent of their contributions to the codification of canon law. It was the arrangement of this in definite shape that put the civil jurists of the time at work setting

their house in order. Innocent III, who is deservedly called *Pater Juris* devoted a great deal of his wonderful energy and genius to the arrangement of canon law. This placed for the first time the canon law on an absolutely sure footing and filled up many gaps that formerly existed. Gregory IX commissioned his chaplain, the famous Raymond of Pennafort, who had been a professor of canon law in the University of Bologna, to codify all the decretals since the time of Gratian. This work was officially promulgated in 1234, four years of labor having been devoted to it. The laws are in the form of decisions pronounced in cases submitted to the Pope from all parts of Christendom, including many from the distant East and not a few from England and Scotland. Gregory's decretals were published in five books; a supplement under the name of the sixth book was published under Pope Boniface VIII in 1298. In this, for the first time, abstract rules of law are laid down extracted from actual judgments. A compendium of Roman law was added so as to approximate canon and civil procedure.

This gives the best possible idea of how deeply the Popes and the authorities in canon law of the century were laying the foundations of canonical practice and procedure for all times. The origins of modern law are to be found here, and yet not, as might be anticipated because of the distance in time, in such a confused or unmanageable fashion that they are not worth while consulting, but on the contrary with such clarity and distinctness and with such orderly arrangement, that they have been the subjects of study on the part of distinguished jurists for most of the centuries ever since, and have never lost their interest for the great lawyers and canonists, who prefer to know things from the foundation rather than accept them at second hand."

What Dr. Walsh states is the conviction, I believe, of every thorough student of law, who has carried his

studies back to the history of the origin and foundations of the law and followed the source to its development in modern times.

The “Early Universities” and Medicine

In the matter of what was taught in the “early Universities”, a recent contribution to medical history (the address of Prof. Clifford Allbutt, Regius Professor of Physic at the University of Cambridge, England, before the Congress of Arts and Sciences at the Louisiana Purchase Exposition, held in St. Louis in 1904, “On the Historical Relations of Medicine and Surgery Down to the Sixteenth Century”), points out some surprising anticipations of what is most modern in medicine and surgery, in the teachings of William of Salicet and his pupil Lanfranc, Professors of Medicine and Surgery in the Italian Universities and in the University of Paris **during the thirteenth century.**

A rich mine of information as to what was taught and accomplished in “the early Universities” in the matter of surgery and medicine, etc., and how these sciences were fostered by the Popes and the Catholic Church is contained in several of the works of Dr. Walsh, notably in “Makers of Modern Medicine” and in “The Popes and Science”, both published by Fordham University Press, New York, in 1907 and 1908, respectively.

In his work “The Popes and Science”, at pages 167 to 198, Dr. Walsh treats of great physicians and surgeons during the Middle Ages and up to and including the fourteenth century. Among them he refers to Guy de Chauliac, who flourished in the second half

of the fourteenth century, and who, as Dr. Walsh points out (p. 181)

“has been deservedly called the Father of Modern Surgery. Whose contributions to surgery”, as Dr. Walsh states (pp. 181-182), “occupy a prominent place in every history of medicine that one picks up. While the works of other great writers in surgery of the thirteenth and fourteenth centuries have, as a rule, only come to be commonly known during the latter part of the nineteenth century, Guy de Chauliac’s position and the significance of his work and his writings have been a commonplace in the history of medicine for as long as it has been written seriously. We have already stated in several places in this volume his relations to the Popes. He was a chamberlain of the Papal Court while it was at Avignon, and while he was teaching and developing surgery at the University of Montpellier he was also body physician to three of the Popes, and the intimate friend and influential adviser to whom they turned for consultation in matters relating to medical education and to science generally.”

At page 182 Dr. Walsh quotes Professor Allbutt (*ubi supra*) as stating of de Chauliac: “**Of his (de Chauliac’s) substantial advances in surgery no sufficient account is possible**”. Dr. Walsh (pp. 182-3) then proceeds to quote from Professor Allbutt to show some few of the wonderful advances in surgery made by de Chauliac, which would be too long to recite here. But as showing the intimate relation of the work of de Chauliac in surgery and medicine with the then Universities of Europe, and how Guy de Chauliac appreciated the support and encouragement which he had received from the Universities of Europe and from the Pope, I here quote from page 184 of Dr. Walsh’s book “**The Popes and Science**”:

“He wrote an immense text-book of surgery, from which his teaching may be learned with absolute authenticity. The great significance attached to Guy’s writings by his contemporaries and successors will be readily appreciated from the immense number of manuscript copies, original editions in print, and the many translations which are extant. This monument of scientific surgery has for dedication a sentence that would alone and of itself obliterate all the nonsense that has been talked about Papal opposition to the development of surgery. It runs as follows:

“(I dedicate this work) ‘To you my masters, physicians of Montpelier, Bologna, Paris, and Avignon, especially you of the Papal Court with whom I have been associated in the service of the Roman Pontiffs.’ The exact words as given by Pagel are *‘Vobis dominis meis medicis Montispessulani, Bononiae, Parisiis atque Avignonis, praecipue papalibus, quibus me in servitio Romanorum pontificum associavi.’*”

And Guy de Chauliac is only one of the great physicians and surgeons of the period up to the fifteenth century who taught medicine and surgery in the “early Universities” of Europe as they existed for centuries before the Reformation.

The “Early Universities” and Theology

The “early Universities”, without exception, also exercised the faculty of Theology—provided Theological chairs, taught Theology and conferred the degree of Doctor of Divinity. In this respect they were very different from many so-called Universities of today.

As to this important difference between the “early Universities” and many modern, so-called Universities, sometimes designated as “non-sectarian”, Cardinal

Newman, in one of his discourses delivered at Dublin about the year 1850, says :

“It is the fashion just now, as you very well know, to erect so-called Universities, without making any provision in them at all for Theological chairs. Institutions of this kind exist both here and in England. Such a procedure, though defended by writers of the generation just passed with much plausible argument and not a little wit, seems to me an intellectual absurdity; and my reason for saying so runs, with whatever abruptness, into the form of a syllogism:—A University, I should lay down, by its very name professes to teach universal knowledge; Theology is surely a branch of knowledge; how then is it possible for it to profess all branches of knowledge, and yet to exclude from the subjects of its teaching one which, to say the least, is as important and as large as any of them? I do not see that either premiss of this argument is open to exception.

“As to the range of University teaching, certainly the very name of University is inconsistent with restrictions of any kind. Whatever was the original reason of the adoption of that term, which is unknown (in Roman law it means a Corporation. *Vid. Keuffel, de Scholis.*), I am only putting on it its popular, its recognized sense, when I say that a University should teach universal knowledge. That there is a real necessity for this universal teaching in the highest schools of intellect, I will show by-and-by; here it is sufficient to say that such universality is considered by writers on the subject to be the very characteristic of a University, as contrasted with other seats of learning. Thus Johnson, in his Dictionary, defines it to be ‘a school where all arts and faculties are taught;’ and Mosheim, writing as an historian, says that, before the rise of the University of Paris,—for instance, at Padua, or Salamanca, or Cologne,—‘the whole circle of sciences then known was not taught;’ but that the school of

Paris, ‘which exceeded all others in various respects, as well as in the number of teachers and students, was the first to embrace all the arts and sciences, and therefore first became a University.’ (Hist. vol. ii., p. 529. London, 1841.)

“If, with other authors, we consider the word to be derived from the invitation which is held out by a University to students of every kind, the result is the same; for, if certain branches of knowledge were excluded, those students of course would be excluded also, who desired to pursue them.

“Is it, then, logically consistent in a seat of learning to call itself a University, and to exclude Theology from the number of its studies? * * *

“But this, of course, is to assume that Theology is a science, and an important one, so I will throw my argument into a more exact form. I say, then, that if a University be, from the nature of the case, a place of instruction, where universal knowledge is professed, and if in a certain University, so-called, the subject of Religion is excluded, one of two conclusions is inevitable,—either, on the one hand, that the province of Religion is very barren of real knowledge, or, on the other hand, that in such University one special and important branch of knowledge is omitted. I say, the advocate of such an institution must say *this*, or he must say *that*; he must own, either that little or nothing is known about the Supreme Being, or that his seat of learning calls itself what it is not. This is the thesis which I lay down, and on which I shall insist as the subject of this Discourse. I repeat, such a compromise between religious parties, as is involved in the establishment of a University which makes no religious profession, implies that those parties severally consider,—not indeed that their own respective opinions are trifles in a moral and practical point of view—of course not; but certainly as much as this, that they are not knowledge. Did they in their hearts believe that their private views of religion, whatever they are, were absolutely and objectively true, it is incon-

ceivable that they would so insult them as to consent to their omission in an Institution which is bound, from the nature of the case—from its very idea and its name—to make a profession of all sorts of knowledge whatever.”¹

Nevertheless, Prof. Woodward has it that: “**The early Universities**” were “largely Grammar Schools for monks and priests.”

In conclusion, I submit:

(a) The sketch of “the early Universities” as given by Prof. Woodward in the opening sentences of his address is, to say the least, inaccurate in every essential respect.

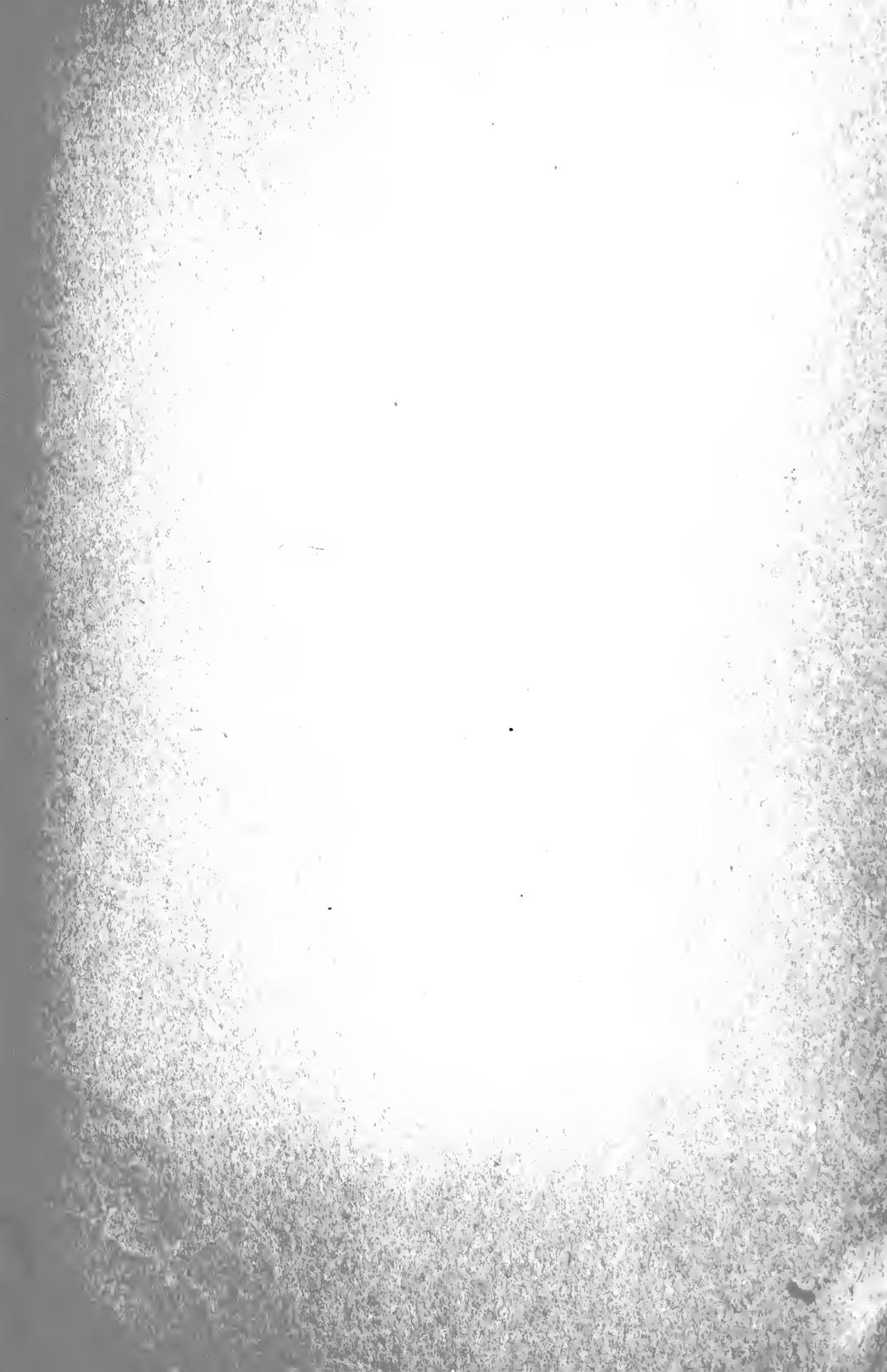
(b) The University of the State has made a mistake in giving publicity to these statements in Prof. Woodward’s lecture, as they involve a gratuitous championing of Protestantism and incorrectly give credit to Protestantism for things done by Catholicism.

(c) The “early Universities” were not what Prof. Woodward describes them to have been, and deserve a credit which, it would seem, the learned Professor would deny them.

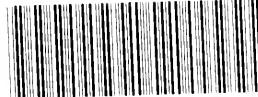
PAUL BAKEWELL.

St. Louis, March, 1910.

¹ This quotation is from J. H. Newman’s *Idea of a University*, 3rd ed.; Pickering, London, 1873, pp. 19-22.



LIBRARY OF CONGRESS



0 022 164 627 7